

JULY, 1878.

The Far East.

:O:

A MONTHLY JOURNAL,
ILLUSTRATED WITH PHOTOGRAPHS.

PUBLISHED SIMULTANEOUSLY IN

TOKIO, JAPAN; SHANGHAI, CHINA; AND IN HONGKONG.

New Series. Vol. 5. No. 1.

PROPRIETOR AND EDITOR,

J. R. BLACK.

:O:

SUBSCRIPTION, PAYABLE IN ADVANCE:—

QUARTERLY,.....	\$ 3.50.
HALF YEARLY,.....	\$ 6.00.
YEARLY	\$ 10.00.

SHANGHAI.

PRINTED FOR THE PROPRIETOR, AT THE OFFICE OF A. A. FONCECA & Co., 11, PERIN ROAD.

JULY, 1878.

The Far East.

VOL. V. No. 1.

NEW SERIES.

CONTENTS:—

	Page.
THE LATE FÊNG TSUN KWANG—MEMOIR,	1
ANCESTRAL WORSHIP OF THE CHINESE; AN ESSAY, BY THE REV. S. YATES, A.S.B.C.	
Introduction	3
What do they believe in regard to the dead and the future world?	5
The practices of the Chinese in regard to their dead.	8
SOME PASSAGES IN A WANDERER'S LIFE.—BY A TOKIO RESIDENT.	
Chapter 1	11
,, 2	14
THE DEATH OF OTA NOBUNAGA.....	17
AMERICAN COMMERCE WITH CHINA.—BY GIDEON NYE, ESQ.	
Part 4—Commercial Retrospect	19
POETRY:—	
The Cloud and its Lining	22
“ It is best to be off with the old love, before you are on with the new.”	22
THE ILLUSTRATIONS:—	

	Description	Picture Opposite
Opium-Smoking	23	4
The General Hospital, Shanghai	24	8
The Honan Road Bridge.....	24	12
Wuchang Pagoda.....	24	16
Itinerant Needle Woman	24	20

THE FAR EAST.

A Monthly Journal,

Illustrated with Photographs.

CHINA AND JAPAN, JULY, 1878.

The late Fêng Tsun-kwang.

THE late Tao-t'ai of Shanghai, Fêng Tsün-kwang, styled Tsuh-ju, was born in the City of Canton in the early part of September 1830, or, to be more exact, at noon on the third day of the eighth moon in the tenth year of the reign Tau-kwang. He belongs to what is called a She-kia—a mandarin family—and his ancestors have been officials with scarcely an interruption for more than twenty generations. Like many other Chinese families the Fêngs can trace their pedigree back to a period more remote than can be done by the most ancient noble houses of Europe, but the distinct lineage of the late Tao-t'ai's branch of the family can be traced to the 11th century, at which time they removed from Kiangsi to Kwangtung.

His maternal ancestor is the well known hong merchant Howqua, who, in the earlier decades of this century, played a not inconsiderable part in the commercial intercourse of China with the West. His versatility and mercantile genius are still in the memory of the present generation; so much so, that it was once suggested by a foreigner who had been long resident at Canton and who had heard much of Howqua, that Fêng Tao-t'ai had inherited from this, his grandfather, that remarkable readiness with which he adapted himself to everybody and to all circumstances. It was in Howqua's gardens at Canton that Fêng first saw foreigners, and that these may have noticed him as a forward, but intelligent, boy. At about the age of 20 he joined his father at Peking, who was there waiting for official employment, and who had not seen his son for some years, having privately assisted his own father in his prefectural duties in the Province of Shantung. As it is customary among the Chinese literati to look up to some one as their guide, Fêng Tsuh-ju after his arrival at Peking placed himself under the literary patronage of Li Hung-chang the present great Viceroy, whose brilliant scholarship drew to him at that

time indeed the admiration of the Capital, but whose future greatness no one could in the year 1851 have predicted with certainty. His protégé was successful in the Pekingese examination for the second (Kü-jen) degree in 1852, but these literary aspirations shortly afterwards met a check; for Fêng's father was arraigned before the Board of Punishment on a number of charges brought forward by an old yamên underling. This underling had been in the service of his grandfather when he held the office of prefect in Shantung, and where he had been assisted, as mandarins usually are, by his grown up son. It is needless to say more about this case, than that the underling in question insulted Fêng Tao-t'ai's father in the streets of Peking; that he received a sound drubbing from the mafoo and followers of the insulted mandarin: that he subsequently revenged himself by bringing charges against his former master's son: and that, after a tedious and protracted investigation, lasting nearly six years, sentence of banishment was pronounced against the accused. We imagine how Fêng Tsuh-ju passed through these years of sorrow—his father in prison, his own prospects blighted, his marriage postponed indefinitely. With that energy which he has been so often seen to manifest he planned his father's release, but it availed nothing. In vain did he offer himself as a substitute for his condemned parent. The judges were inexorable. In the spring of 1858, he accompanied his father to Ili, then the further of the outlying provinces of the dynasty. Arrived there the father urged the son to return and prosecute his studies at Peking. The ode, composed by the fond parent with Tsuh-ju's departure near at hand, embodying the most tender hopes for his beloved son's future, and accompanied by one of those ink-sketches in which he was an expert, still exists in the family. It has been shown on several occasions by Fêng Tao-t'ai to his friends.

These hopes of literary honours were doomed to disappointment. About this time he had consummated his long delayed marriage, and he

had to think of means to make his way in life. Through the recommendation of Li Hung-chang, his literary patron, he obtained in 1860 an appointment as private secretary to Tseng Kwoh-fan, who was then operating against the rebels in the province of Nganhway. But his father's death in the following year, once more disturbed the prospects of his official career. It became his filial duty to see that the father found a burial place in the family tombs at Canton; and purchasing a coffin he set out on his second journey to Ili, but could get forward only as far as Kuehen. The Mahomedan insurgents at Kashgaria had severed the communication with the north-western provinces. When his patron, Li Hung-chang, came to Kiangsu to recover that important province from the grasp of the rebels, the particulars of which are still in the memory of many foreign residents at Shanghai, Fêng Tshu-ju, who had been obliged to return from the North-west without accomplishing his filial purpose, came to Shanghai to assist him; and, as he had acquired more than ordinary experience in the department of ordnance, was, eventually, on the recommendation of Ting Jih-chang—the well-known Futai—placed in charge of a little arsenal situated in Hongkew. When the rebellion was suppressed, the Chinese government began to entertain broader views of the necessity of national defence. The arsenal at Hongkew began to be looked upon as too small; and in 1866 the establishment a few miles south of Shanghai began to rear its chimneys under the directorship of Fêng Ta-jen. The dimensions which this, the Kiangnan Arsenal, has attained, the work it has accomplished in the building of larger and smaller wooden, as well as iron, ships of war, the construction of steam engines and machines of every description, the manufacture of guns and small arms after the most modern patterns, and of gunpowder and cartridges, are too well-known to be dwelt upon here at greater length. But it is probably little known that this Arsenal and its versatile Director have exerted on China an awakening influence the extent of which cannot be over-estimated. Manufacture on a large scale began to demonstrate to the leading Chinese engaged in it that the motion of machinery was governed by constant laws, that the trajectory of the rifle bullet and the cannon-ball were subject to necessary conditions, and that the forces which propelled them were based on *heaven-established* principles, of which Chinese books contained little on which had been but superficially alluded to in the Chinese writings of foreigners. The establishment at the Kiangnan Arsenal, therefore, of a

department for the translation of the scientific books of the West, in order to aid the Chinese in a better understanding of physical laws, was one of the most important measures that have been inaugurated by Fêng and his associate Tseu. It is a measure which required more boldness than the rearing of lofty chimneys, and which will lead to a pouring of knowledge upon this land that will still exert a benign influence when the chimneys of the Kiangnan Arsenal shall have crumbled into dust. If China is slowly but surely moving toward coal mining and ironworks, toward the establishment of industry on the basis of machine-power, it is in no small degree due to this, Fêng's greatest measure. The beginning of mining in Formosa on the more enlightened western plan, with machinery, the establishment of a telegraph on that island, the removal of the Wusung Rail Road plant thither, for the purpose of accustoming the Chinese to the use of these Western appliances *without creating a revolution* is well-known to be the result of Fêng Ta-jen's representation to Li Hung-chang at the time of the Japanese invasion in 1874. It is customary for foreigners to make the flip-pant remark that the people showed no opposition to the Wusung Railway, but the detractors of Fêng Tao-t'ai, probably, are not aware of the fact that it was owing to his extraordinary vigilance and energy that that little plaything was allowed to have its day without popular opposition. Of the commission that through his influence was in 1875 sent to Japan for the purpose of inquiring into mining and other branches of industry, so far as they were already conducted by the aid of foreign machinery, as well as of other measures revealing his purpose to advance his country, little is known to outsiders. He was Tao-t'ai of Shanghai from January 1875 to April 1877, and his term of office should not have expired until the beginning of 1878. But when he heard of the suppression of the Mahomedan rebellion north of the Tianshan, and that, consequently, the road to Ili, where his father was buried, was open, he applied at once for leave to proceed thither to recover his father's remains. Months before he had already despatched his uncle, who had been with his father in banishment in Ili, to precede him and recover the coffin. In May 1877, he set out on his filial journey, rejoicing that after so many years' delay, he was at last able to quiet the manes of his parent, by the long delayed burial in the ancestral tomb at Canton. At Ngansichow in the northwest of the province of Kansuh he met the uncle on his return journey, bringing the coffin with the remains that are so precious

to the believer of the doctrine of ancestral worship. He now conducted the funeral procession in person—a funeral procession that had come from Ili and that he intended should travel *overland* through the breadth of the Empire through Kansuh, Shensi, Hupeh, Kiangsi and Kwangtung. But this hope, too, came to nought. Arrived at Si-ngan-fu, the provincial capital of Shensi, he received the imperial mandate to come to Peking. He could not leave the conduct of the funeral to another, and hurry on to Peking. That would not have been filial. He could not disregard his sovereign's behest and place the family above the State. That would not have been loyal. With his wonted energy, therefore, he brought on his precious charge by forced marches to Hankow, and from there, by steamer to Kiukiang, where he met his brother, to whom he intended to have entrusted the funeral, if an extension of leave for himself, could not have been obtained. But he had exceeded his strength. The forced marches and the privations of the journey showed their effect shortly after he arrived at Kiukiang. He left this place already seriously ill, but still hoping to be able to see the Viceroy of Nankin, and through this officer obtain the extension of leave which was necessary, if he wanted to conduct to burial rites of his father in person. But on the way he sank rapidly, and when the steamer neared Nankin he was not able to rise and could speak, only with difficulty. It was now clear that he had typhus. Delirium set in soon after, and his younger brother who was with him ordered the steamer to proceed with all possible haste to Shanghai in order to be near medical aid. Too late. He arrived here at noon on the 29th of April, and that same midnight he was no more. His lying in state on the 3rd of June has been before described. So also the cortège of his funeral on the 26th of the same month when his coffin was taken on board the steamer *Kiang-kwan* bound to Kiukiang, from which place that of his father and of his wife, who died in 1873, will be taken, at the same time, up the Poyang lake, over the Meiling pass, down the north river to Canton.

Fêng Tsuh-ju had, probably, better knowledge of foreigners and foreign matters than

any other of the regular mandarin class in China. He had learned much of foreigners, but there was nothing parrot-like about him. He did not merely repeat what he had heard. The foreign ideas of progress that he had taken up were modified by the natural conservatism of the Chinese race. He was thoroughly patriotic, but his patriotism was not the narrow-minded conceit of those who think all perfection and excellence is gathered within the boundaries of the Celestial empire. He was hopeful that by gradual, but constant, progress, China might introduce those improvements and appliances which had been of such immense benefit to both Europe and America. But in this matter he advocated development—not revolution. During the ten years that he was director of the Kiangnan Arsenal he had an opportunity of seeing much of foreign machinery and its application to manufacture. He, too, whilst there, tried machines that no doubt, are profitable in a country where labour is dear, but which would not be of special value to China, where labour is cheap. This made him cautious; and he took, therefore, *cum grano*, many of the golden representations made by foreigners about the wholesale introduction of labour-saving machines into this country. The Wusung Railway difficulty, which came to a crisis during his tenure of the Tao-t'ai-ship, brought upon him the reputation of an obstructionist, but no one in China was more than he in favour of Railways properly introduced, and laid down in the proper place. The very officials who called him an obstructionist respected his character and wished him back after he was gone.

He was generous to his friends, and when he had suffered an injury he never harboured his resentment long. He assisted with open hand the poor and the suffering, and spent large sums of money for the relief of famine refugees, when he passed relief-stations on his way to and from Kansuh. He was a liberal patron of literature. He built a College with his own private funds, and assisted many an indigent scholar in the prosecution of his studies. Who will take his place? A Chinaman said the other day "There is not a *second Fêng Ta-jen*!"

"SNOWDROP."

—:O:—

Ancestral Worship.

BY

REV. DR. YATES, A. S. B. C., SHANGHAI.

ANCESTRAL worship, or the worship of the dead,—although the first act of worship

recorded in the ancient classics was of this character—has not hitherto been classed among the Chinese systems of religion; but has been regarded merely, as a commendable reverence for parents—or filial piety.

Those who form their opinion on the subject

upon what they have found recorded in the Chinese classics, would naturally arrive at this conclusion; but the classics, which constitute our only guide as to what ancestral worship was, in ages gone by, do not chronicle the changes, innovations and additions, which have been made in the system during the last two thousand years. Therefore they cannot be regarded as the true exponent of the system in our day.

Filial piety, as inculcated by the Confucian philosophy, we are told, consisted in reverence for, and devotion to, parents, and to superiors in age and position; but, it cannot be denied that as practiced in our day, it consists mainly, in devotion to the dead, expressed by offerings and prostrations before the ancestral tablets, the grave, and the *Sung Wong*, or Magisterial Deity, within whose jurisdiction the spirits of the departed are supposed to be incarcerated.

The term filial is misleading and we should guard against being deceived by it. Of all the people of whom we have any knowledge, the sons of the Chinese are most unfilial, disobedient to parents, and pertinacious in having their own way from the time they are able to make known their wants. The filial duties of a Chinese son, are performed after the death of his parents. A son is said to be filial if he is faithful in doing all that custom requires for his deceased ancestors.

If then, we take the dogmas and practices of the people of the present time, to be the true exponent of the religious systems with which we in this day have to contend, all who give the subject careful attention, will be forced to the conclusion that Ancestral Worship, and not filial piety so called, is the principal religion of the Chinese, it being the only system that unites all classes, and calls forth any thing like deep feeling. Practically, all the other systems are merely its adjuncts; for it was inculcated by Confucius and his commentators; and the Taoist and Buddhist priests, while they have their separate and distinct systems, devote most of their time and attention, ostensibly, to the more profitable business of propitiating the spirits of the departed, in order to preserve harmony and goodwill between the living and the dead. This sacerdotal functions consist in convincing their adherents, that sickness, and all other calamities, are punishments inflicted for their inattention to the comfort of the dead; and, in performing the necessary services to ameliorate the condition of the dead, and to restore tranquility to the living.

It is true that the teaching of the Chinese Sages, has done much to perpetuate the unity of this populous Empire; but it has also been

made the means perpetuating, if not of inaugurating a system that has, during successive dynasties, fastened upon the millions of its inhabitants a most degrading slavery—the slavery of the living to the dead. But, it may be asked, is the reverence of the Chinese for their dead, worship? A close analysis of all their worship of idols shows that it consists in prostrations and offerings, for the purpose of propitiating certain imaginary deities of whom they stand in dread; with each one of which is supposed to reside the spirit of some departed worthy—or hero,—with the main, if not the sole object, of averting calamity, and securing temporal good. And *this* is precisely what they do when they worship the dead. If the one is worship, so is the other; in fact, most of the worship which we witness, in the temples, and in private houses, and all the processions which we see on the streets, are either directly or indirectly connected with the worship of the dead. As a system, Ancestral worship is tenfold more potent for keeping the people in darkness, than all the idols in the land, not connected with it. Its *essence* is *Feng Shui*—that intangible, but all powerful weapon which is wielded by high and low, against changes in established customs and practices, and which is the great bar to progress and civilization.

By its deadening influence the nation has been kept, for ages, looking backward and downward, instead of forward and upward. The insincerity and evasions of the educated, through fear of being ridiculed by us—have added so much to the difficulty of investigating this mysterious subject, that there are some, who are ready to regard ancestral worship as commemorative only, and maintain that the gross superstition connected with it, is restricted to the common, ignorant people. But enough is known to prove that the fear and worship of the dead extend to all classes of society; and exercise a controlling influence in every department of life. Social customs, judicial decisions, appointments to the office of Prime minister, and even the succession to the throne, are influenced by it.

For instance, if a magistrate finds a man to be guilty of a serious crime, for which according to the law, he should receive a severe punishment; before passing sentence upon him, he usually asks him if his father and mother are living; or, if dead, how long since; also how many brothers he has. If it is found that one or both of his parents have died recently, and that he is the oldest, or an only son, his punishment will be much lighter than it would be, if his parents were living and he were the third or fourth son. For magistrates shrink

THE FAR EAST.



OPIUM-SMOKING IN A PRIVATE HOUSE.



Digitized by the Internet Archive
in 2019 with funding from
Getty Research Institute

<https://archive.org/details/fareast15unse>

from the responsibility of placing a man whose duty is to sacrifice to the dead, in a position where he would be forced to neglect these sacred offices.

Again, Taotais, who are ambitious of the highest promotions, do not care to be made Provincial judges; because no one who has filled that office, can ever be Prime minister; it being considered unsafe to entrust the reins of Government to one whose duty has compelled him to pass sentence of death upon great criminals, whose spirits may avenge themselves by bringing disquiet and calamity upon his administration.

Again, in regard to the succession to the throne: the exigencies of the Empire may be of the most serious and weighty character, demanding the guidance of a strong arm and a wise head; and, although there may be such men among the Princes of the royal family; yet, at the death of an Emperor, even if it occur when he is very young, his successor *must be his junior*; because he must worship his predecessor; and this sort of homage is never rendered by the elder to the younger.

This rule cannot be set aside, even though the welfare of 400,000,000 is jeopardized. This was strikingly illustrated in the recent accession of KWANG SU.

The late Emperor TUNG CHI died young without issue; and the choice of a proper person to occupy the vacant throne would naturally seem to fall upon the Prince of Kung, an able and experienced statesman, and the head of the *Tsung le Yamên*, or upon some one of the other numerous adult Princes. But whilst this arrangement might have promoted the interests of the living, it would not have met the requirements of the dead. For the successor *must be younger than the late TUNG CHI*. It so happened that the only member of the royal family who met the demand was a boy of three or four years.

He was therefore agreed upon, and solemnly crowned Emperor, under the title of KWANG SU; and the vast interests of the Empire, once more committed to the regency of the Empress Dowagers. And so thoroughly was the necessity of this order of things believed in, that Princes, officers and people, submitted to the inconvenience it entailed, in order that the tranquility of the soul of the late Emperor, TUNG CHI, might be provided for, as emperor, by securing the homage of his successor. But there remained two *kinds* in the family chain to be supplied. TUNG CHI, the son of HIEN FUNG, died without issue; thus leaving his father and himself without an heir on the earth, to provide for their necessities in the Spirit world.

To avert the calamities that might result from this condition of things, KWANG SU, at his coronation, was constituted the heir of HIEN FUNG, and his (KWANG SU's) *first* son was ordained to be the heir of TUNG CHI. All this was done in the interest of the dead, and consequently in the interest of public tranquility. These facts, and others that might be mentioned, are sufficient to prove that the fear and worship of the dead, extend, to all classes, even to the royal family. Should this young Emperor be cut off before he has fulfilled the weighty responsibilities resting upon him, and there should be no prince younger than himself to succeed him, doubtless the government would assume the responsibility of appointing heirs, and of conferring upon them the necessary rank to enable them to meet the demands of those who had been left destitute, and thus avert serious calamity.

To define Anestral Worship, we would say, it includes not only the direct worship of the dead; but also, whatever is done directly or indirectly, for their comfort; also, all that is done to avert the calamities which the spirits of the departed are supposed to be able to inflict upon the living, as a punishment for inattention to their necessities.

But let us examine the dogmas and practices of the Chinese on this subject; and,

I.

What do they believe in regard to the dead and the future world?

I.—They believe in the existence of two states of being,—the world of light—this world; and the world of darkness, in which the spirit lives, under government for a season after death.

II.—They believe that those who have passed into the spirit world stand in need of, and are capable of enjoying, the same things—houses, food, raiment, money, &c., that they enjoyed in the world of light; and that they are entirely dependent upon their living relatives for these comforts.

III.—They believe that as the dead have become invisible, everything intended for their use, except food, must also be made invisible, by burning.

IV.—They believe that those who are in the spirit world can see their living friends in the world of light; and that it is in their power to return to the abodes of the living, and reward or punish them, according to their faithfulness or unfaithfulness, in making the necessary offerings for those who are in the prison of the spirit world.

V.—They believe that the dead ancestors who are neglected by their living relatives, as well

as the spirits of those whose families have become extinct, become beggar spirits in the world of darkness, and are forced, in order to secure even a wretched existence, to herd with the spirits of the multitudes who have died in war, at sea, or starvation, or in foreign countries; who, in consequence of their burial places not being known, or having no relatives to sacrifice to them, are entirely dependent upon public charity. (From this belief has arisen the custom of contributing, three times a year, immense quantities of paper cash and paper sycee—called *din*—which are transmitted to the Chinese purgatory, for their use).

VI.—They believe that nearly all the ills to which flesh is heir—as sickness, calamity and death, are inflicted by these unfortunate and demoniacal spirits; who, in attempting to avenge themselves, prey upon those, in the world of light, who are in no way responsible for their forlorn condition: consequently, Chinese from the same locality, who congregate in a distant city, or country for business, in order to avoid personal danger and public calamity, invariably establish a Wei-kwan; the main object of which is to take the custody of their friends who die there, and in due time, assist the friends of their deceased companions, in recovering their bodies, or, as in the case of those who die at a great distance, their bones, or the ashes of their bones; in order that they may be interred with the other members of the family, and be partakers of all the benefits of the Ancestral offerings.

VII.—They believe in the immortality of the soul, and in certain kinds, and degrees of rewards and punishments in the spirit world. As to the rewards, they desire, when they shall have served their term of probation in, or been released from the prison of the spirit world, to be promoted, in their second advent into the world of light, to a more honorable position, or to one, in which they may enjoy greater wealth. There is no other heaven, or state of rest, predicated of any of the Chinese systems of religion, than that of exemption from punishment.

The punishments supposed to be inflicted in the spirit world, are a reflection of those of the Chinese Criminal Code; and are of the most brutal character. Illustrations of some of these may be found in 廣福寺 *Kwang-foh-sz* temple, in the city of Shanghai; where men are represented as being sawn asunder, roasted, flayed or beaten with many stripes. But, as the Chinese have no idea of an omniscient God, and have no higher standard of official justice and probity than what they see exhibited by their own officials, they cannot conceive of any higher degree of prescience on the part of the autho-

rities of the world of darkness, than what they see illustrated by the authorities of the world of light—China: consequently, these illustrations in the temples, have about as much restraining influence upon their evil propensities, as the bamboo and executioner's sword have upon hardened offenders in this world. They all believe that there are many chances of evading their just deserts in both worlds.

VIII.—They believe that a man has three souls, and that at the death, one remains with the corpse, one with the ancestral tablet, and that the other is arrested and imprisoned in the world of darkness. Hence, we find that the Chinese, when they wish to appease, or attempt to ameliorate the condition of their departed friends, worship and present offerings, at three different places; the grave, the Ancestral tablet, and before the 城隍 *Sung Hwang* (*Hsien* deity) under whose jurisdiction the man is supposed to be undergoing trial and punishment. The means used to propitiate these *Hsien* deities and their subordinates, are similar to those used with City magistrates, by those who have friends incarcerated under them. Presents of money, or other things of value, and importunate entreaties, usually have some effect in securing the comfort of prisoners, if not their release. The gods, it is supposed, are influenced by like means.

IX.—Their belief in regard to the *personnel* of the reigning power and government of the spirit world is remarkable for its ingenuity and adaptation to their capacity. Having no knowledge of God, or of a Divine revelation; and standing in great dread of the spirits of the dead, they naturally enough decreed that the spirits of deceased officials, should exercise jurisdiction over the spirits in the world of darkness; and thus they formed a government for that world, which is found to be a *perfect counterpart* of the Government of China,—the world of light—from the Emperor down to the meanest subordinate of a district magistrate's suit.

Hence, we find that the District Magistrate, who governs the people directly, and who is accountable to his superior—the Prefect of a department, has his correlate deity, to assist him in maintaining public tranquility, in the person of the 城隍 *Sung Hwang*, who is the apotheosis of an official, who ranks, in the spirit world, with the District Magistrate in China. He is charged with a jurisdiction over the spirits within the Magistrate's district, similar to that exercised by the Magistrate over the people within that district. This being the municipal and guardian deity of the *Hsien*, is much worshipped by the people in connection with Ancestral worship.

The Prefect of a department, consisting of several Districts,—who has jurisdiction over all the Magistrates within his Department, and who is accountable to the Provincial Governor, has his correlative deity—of like rank in the spirit world—in the 府城隍 *Foo Sung Hwang*; who is charged with a jurisdiction, in the spirit world, over all the 城隍 *Sung Hwangs*, of the several districts within the Department, similar to that exercised by the Prefect over all Magistrates within his Department, and to whom cases may be appealed from the Courts of all the 城隍 *Sung Hwangs* of the several districts of the Department, just as cases may be appealed from the Magistrate to the Prefect.

The Governor of a Province, who has jurisdiction over all the prefects, and through them, over all the Magistrates of his Province, and who is accountable directly to the Emperor, has his correlative deity, of equal rank in the spirit world, in the 都城隍 *Too Sung Hwang* or 省城隍 *Sang Sung Hwang*; who is charged with a jurisdiction over all the 府城隍 *Foo Sung Hwangs*, and through them, over all the 城隍 *Sung Hwangs* within his Province, similar to that exercised by the Provincial Governor over all his subordinates, in the Province.

The Emperor, who rules the Empire by means of Governors of Provinces, Prefects of Departments, and Magistrates of Districts; and who is accountable to no one on earth, has his correlative deity, of equal rank and dignity, in the apotheosis of a former Emperor of China, who is regarded as the Guardian of the Imperial family and nation; who through the 省城隍 *Sang Sung Hwangs* of Provinces; the 府城隍 *Foo Sung Hwangs* of Departments, and the 城隍 *Sung Hwangs* of Districts, exercises a jurisdiction over all the gods of the spirit world, similar to that exercised by the Emperor over all his subordinates in the Empire. The one is supreme among men, while the other is supreme among the gods and men. Thus the correlation of the Government of the living and of the dead is complete; and it could be logically completed in no other way: for the official etiquette of the world of darkness is similar to that of the world of light. Therefore, a superior is not expected to worship the correlative deity of his subordinate. And, in point of fact, it is not generally done. Hence the necessity of providing Magisterial, Prefectural, Provincial and Imperial deities, to meet the requirements of the literati and of all the officials, in the exigencies of the Government and of ancestral worship. For let it be borne in mind, that all persons having literary degrees, as well as those

who hold rank in the government service, are accredited with their respective degrees or rank in the spirit world; and that they are consequently entitled to the same relative mark of respect there, that their degrees or rank secured to them in the world of light. Their surviving friends claim for them this mark of respect and it is readily accorded by the public. Their graves even have marks that show to the initiated what was the rank of the inmate. And in the funeral procession in honour of the dead, the colour and trimmings of the empty sedan, in which the spirit of the deceased is supposed to be carried, indicate the rank of the occupant. The spirit of a deceased high official, and even the spirit of the wife of such an official, is entitled to, and receives, divine honours from all the officials of a subordinate rank at the Hsien City where such demise takes place. This fact has just been illustrated before my eyes. The second or small wife of a Chinese general from the interior died at Shanghai. And the corpse was deposited in the house, next door to my residence, in order to perform the usual forty nine days of mourning (the seven sevens). The five or six officials of Shanghai came out, in great state, with all their retinue, on every seventh day and bowed down to the ancestral tablet of the deceased, just as they do on the first of the month before their deities.

It should also be born in mind that as the rank of all officials in China, as well as their authority to exercise jurisdiction over men emanates from the Emperor Wong-ti;—so also, do the rank and authority of their correlative deities to exercise jurisdiction over the spirits in the world of darkness. And farther; these deities for a remarkable display of power, are, by the same Imperial power, promoted to higher degrees in the government of the spirit world; just as their correlative officials in the government of China are promoted to higher degrees for a display of energy and tact in the public service.

And while the correlative deities of all the above officials are only of equal rank; yet the fact that they have been apotheosized, makes them their superiors, and fit objects of worship. There are thousands of other officials with their correlative deities, in the various branches of the Government, but I have taken only those who govern the people directly, whose correlative deities are appealed to in cases connected with Ancestral worship.

The framers of this wonderful scheme for the government of the spirits of the dead, having no higher standard, transferred to the authorities of that world, the etiquette, tastes, habits and venality of their correlative officials

in the Chinese Government; thus making it necessary to use similar means to appease the one, to what are found to be necessary to move the other.

All the gods described above have their assistants, attendants, doorkeepers, runners, detectives and executioners; corresponding in every particular to those of the Chinese officials of the same rank. They cease business and take a month's holiday at the new year, just as the Chinese officials do: they occupy their *yaméns*—the temples, and, the people say, rotate in office, just as the Chinese officials do; while their subordinates, detectives, &c., are out on duty, at various strategic points of the city and country; guarding against the depredations of the turbulent and discontented spirits on the living, in order to preserve public tranquility *i. e.* prevent sickness and calamity. These guardians of the public, are to be seen at their several stations:—some in the temples—in attendance upon their superiors;—some at the gates of the *yaméns*—the large figures on the door;—some at the city gates; some at bridges in the city and in the country; some at the forks of road, while others will be found on guard in the city, where a north and south street is forced, by a blank wall, to turn at right angles. Here will sometimes be found, inserted in the wall, a stone slab, to fend off: in other more important and crowded streets, will be found a niche, containing small images, where candles and incense are often lighted.

This is considered a necessary precaution: for, as spirits are said to move in straight lines, it is supposed that they are annoyed at finding their course obstructed by a blank wall. But finding themselves in the immediate presence of subordinates of their own authorities, is deemed quite sufficient to restrain their ill will, and prevent them from avenging themselves upon any one who might be passing at the time.

The Chinese, in building their dwelling houses, avail themselves of their supposed knowledge of the reputed habits of spirits, and so construct them as to conduct the spirit out of, rather than into, the premises. This desirable end is accomplished by zig-zag passages, and by not placing doors or windows opposite to each other—a thing rarely ever seen in a Chinese dwelling house. And where it cannot be avoided in the front hall, a fixed screen is placed before the back door: and ingress and egress is around this screen. Other devices are adopted, where there is no official to look after them, to guard against the calamitous influence of the spirits of the dead.

To determine the length of time the fore-

going well defined system has been in operation is not the object of the present essay. No one however, will find any difficulty in tracing it back to the time of the consolidation of the feudal states into one Government—a period of more than two thousand years. Beyond this period owing to the absence of reliable details in the records that have come down to our day, it becomes us to speak with modesty of the certainty of anything, as well as, of the exact meaning, as then understood, of any record at our disposal. For having, to go back through the minds of lexicographers and commentators of subsequent ages, and influenced more or less by the interpreters of to-day; we cannot verify, by observation and actual contact, the systems beyond the period of which I am speaking.

The practical working even of the systems of to-day, is quite different from the recorded theories upon which they are based. But, that this system did exist in substance, if not in the exact form and nomenclature, in the ages beyond, is more than probable; for the Chinese are not the people to change their cherished systems of religion, with every change of dynasty or form of Government. And we have, in the ancient classics, evidences of its existence cropping out, all the way back to the dawn of Chinese history, when *Shün* worshipped his ancestors and the host of 神 *Shin*. It was doubtless much more simple then than at the present period with which we have to do.

II.

THE PRACTICES OF THE CHINESE IN REGARD TO THEIR DEAD, AS ILLUSTRATIVE OF THE FOREGOING THEORY.

When a member of a family falls seriously ill, the relatives present offerings to, and worship before, their ancestral tablets, under the impression that this illness may be the result of insufficient offering to their dead ancestors. If the sick person does not improve soon, they call a medium—usually a woman—to divine whether the sickness is caused by one of their own ancestors or by a beggar spirit. If it is found to be by the former, they burn a large quantity of *din* before the Ancestral tablets; if by the latter, *din* is burned without the door, to satisfy and appease the discontented spirit. If this is not effective, priests are employed to exorcise the spirits, and place guards over the door. (*Din* is “joss paper”—the Sycee of the spirit world. It is thin paper cover with tin foil, and pasted over a block of wood in the form of a shoe of Chinese Sycee silver, and is universally regarded as the silver currency of



the spirit world. It is transmitted by combustion; for everything intended for the exclusive use of the spirits must be rendered invisible. The manufacture of this "*joss paper*" gives employment to a large portion of Chinese women in the cities.) If the sick person becomes delirious, or his extremities become cold, they suppose that one of his souls has left the body, or that a demon spirit has captured and carried it off. Acting upon this belief, some member of the family, with a lantern to show the way, stands without the door, and calls the sick person by name, to come back. This is a peculiar call, indicating affectionate anxiety, and is often continued to a late hour of the night.

The moment one man dies he is supposed to be arrested by the authorities of the world of darkness. While he was ill, his friends were at a loss to know what to do for him, but after he is dead they have no more difficulty in deciding what he requires to promote his comfort where he has gone, than they have in deciding what will secure the comfort of a friend who has been incarcerated in the city Magistrates' *Yamên*. The experiment has been tried successfully, so frequently, that it has become a law.

I will state, in order, the various things, deemed absolutely necessary to be done, in order to settle a spirit comfortably in the other world, and the reason why.

I.—The first thing done—in this part of China—when the spirit leaves the body, is to place a cup of cold water at the door, in order that he may take a last drink. I have found no one who could or would give me an explanation of this strange custom; for the Chinese as a rule do not drink cold water.

II.—The next thing deemed necessary to be done for the comfort of the departed, is to burn a suit of good clothes; the object of which is to make him presentable, and thus secure for him kind treatment while in the hands of the police or runners of the court of the other world. It is a well known fact that the runners of a Chinese *Yamên* usually treat a well dressed prisoner with some degree of consideration; while a beggarly looking fellow is roughly handled. In like manner the runners of the *Sung Hwang*, of the spirit world, are influenced by personal appearance.

III.—The next thing done, is to burn a quantity of *din*; the object of which is to provide the departed spirit with the requisite funds to enable him to bribe the runners to allow him to escape before they reach the *Yamên* of the high officials. As it is not an unheard of thing for the runners of a Magis-

trate's *Yamên* to allow a prisoner, for a consideration, to escape, and then report that they could not find him, they suppose that the runners of the spirit world are influenced by similar motives, and provide for it.

IV.—They next proceed to burn the bed and bedding and most of the wardrobe, his boots and shoes and other personal articles, in order that the departed friend may be provided with every necessary comfort in his present position, whether in prison or at liberty. Meanwhile, acting upon the policy well known to be necessary as well as effectual with Chinese officials, all the relatives, neighbours, and friends of the deceased send in large contributions of *din*, to enable their friend, if he has been so unfortunate as to be incarcerated, to pay the prison keeper and bribe the officials, and thus greatly ameliorate his condition during his trial and punishment. Fear is probably the ruling motive that prompts these demonstrations of friendship: for when a man is dead, he is in a position to avenge himself of all the injuries of which he may have thought himself the subject. Hence these large contributions by friends and neighbours, and in fact by all who feel that the deceased had ought against them. For so prevalent and potent is the opinion that the dead have power over the living, that it is by no means an uncommon tragedy for a person having an irreconcilable difficulty with another, to take his or her own life, in order to place him or herself in a position to be avenged. That is effected in this way:—the man who hangs himself on the house or premises of another, in law, makes that man his murderer, and amenable to the law for the crime of murder, for which, decapitation is the punishment. Thus he secures his degradation among men, and is sure of his punishment in the spirit world; for he goes in advance to institute suit against him. This is a dernier argument with women who feel that they have been unjustly treated; and unfortunately, too many of them carry their threat into execution. (But the husband is not usually punished for the suicide of his wife.)

V.—The coffin and burial clothes, &c., form most important items in the list of things deemed necessary for the respectability, comfort and repose of a man in the spirit world. The clothes must be new, with cap and satin boots; in a word, the corpse must be dressed as the person would have been dressed, in hired clothes, for a feast. A man's respectability in that world is estimated, as much by the appearance of his dwelling there, as it is in this life. Hence the relatives and family of a deceased parent, in order to secure for him that

mark of respectability, often impoverish themselves for years, in order to provide for him a decent burial. Indeed, so much importance is attached to this matter, that men advanced in life and blessed with means,—to insure for themselves a suitable habitation when they die,—often superintend the making and varnishing of their own coffins.

They even go further, while they have the means, lest some misfortune should overtake the family before they die,—and employ one skilled in *fung shui* to select a fortunate place for their graves, and construct vaults, and raise mounds, for their entire family. These vaults are usually in a line, under one long mound, with the top separated so as to give a peak for each vault; hence, some of the graves we see about Shanghai are empty vaults.

VI.—On every seventh day, for seven sevenths, after the death of an individual, the female members of the family are expected to give vent to boisterous lamentations; during which they call the deceased by name, and recount all of his or her virtues and good qualities. It is supposed that the sight of this demonstration of grief will have about the same influence, in modifying the intended punishment, or period of imprisonment of their friend, that similar demonstrations have with a district Magistrate, in behalf of a friend incarcerated in his *Yamén*. With the same object in view, families of some wealth employ persons, during this period of active mourning, and also, subsequently, during the season of worshipping at the tombs, to blow at their graves, at night, a ram's horn or conch shell.

VII.—*Entertaining the spirit.*

From the 9th to the 17th day after a death—depending on the day of the month on which the person dies,—the spirit is supposed to return to the family residence, bringing with it a host of other spirits. According to a time-honoured custom, the family, to entertain their relative, and counteract the baneful influence of this visitation, employ Taoist or Buddhist priests, to perform, on that day, at the family residence, the ceremony called *Kung-teh*; the object of which is to gratify and appease their deceased relative, and frighten the accompanying spirits and thus shield the family. The relatives and friends of the deceased are invited to meet him and take part in the general festivities of the family. In preparing for this great occasion the family hall is denuded of its ordinary furniture, and decorated with embroidered hangings of various devices,—emblems of authority in the spirit world,—to intimidate the spirits; and for the time it looks

more like the abode of royalty than of a merchant or shopman.

The Ancestral tablet of the expected visitor is elevated with a small image, to a position on a table in the centre of the decorated hall; before which the members of the family most humbly bow and confess their shortcomings, and promise to be more faithful in the future; and around which the priests, attired in imperial robes, march, chanting and bowing to the ringing of a small bell by the abbot or master of ceremonies. The whole affair amounts to a most humble confession, and deep humiliation on the part of the family. This ceremony, enlivened by music and gong, is kept up one, two, or three days. When the guests are invited to partake of refreshments, a table furnished with viands and chopsticks is set in a vacant room for the spirit guests. When all things are ready the master of ceremonies enters this vacant room, and, after incantations and a wave of his wand of authority, orders the spirits to come and partake of what had been provided for them, and to keep quiet. At the close of the ceremony, he re-enters the vacant room, and, with incantations and another wave of his wand, and, thrusting a sword towards the four points of the compass, orders the spirits to depart; and, on pain of the severest punishment, not to disturb the quiet of that family. The spirit guests, terrified at the sight of the sword and emblems of authority, and at the sound of gong and fire-crackers, are supposed to take their departure to their proper place of abode. The family pays the abbot's bill, and takes his word for it that the spirits will not molest them.

VIII.—The last, and one of the most important considerations in settling a spirit in the spirit world, is the location—the *fung shui* of the grave. The term—*fung shui*, is never used except with reference to the repose of the dead, or the influence of the dead upon the happiness and welfare of the living. It may then, be described as the *status-quo*, between the living and the dead. It is therefore considered a matter of vital importance, in selecting a place for the family grave that it should be done with reference to conserving the interest and happiness of both parties. To do this successfully, certain things must be taken into the account; and no one can perceive these necessary prerequisites but a *fung shui* professor, who, by long experience and practice, has become skilled in observing them. And it is difficult to say which has been the more successful in deceiving the people, the *fung shui* professors, or the priests.

The Chinese derive their ideas of the neces-

sity of a suitable place for the grave from their observation of the operations of nature. They have observed that the vegetable kingdom, though apparently dead while the functions of its organs are suspended during winter, recognizes the approach of summer, and responds to it, by springing into life and beauty. It is observed too, that this spirit of animation brings with it life, joy, increase to all the animal kingdom; and that, it *proceeds from the South*. Again, it is observed that at the approach of winter all nature dies, and that the course of this apparent death, *proceeds from the North*: hence we have the points of good and evil influences. These observations have induced the belief that, as man is the head of creation, there must be a genial and animating influence moving gently from the south, designed for his special benefit. The effects of this,—if not disturbed by objects or influences, calculated to intercept or divide it and consequently induce an opposite and baneful influence from the north,—will be to produce in man, something analogous to what has been observed in the operation of nature on the vegetable and animal kingdom—physical and mental vigor, increase of family, and great commercial and political prosperity. Hence the great importance of securing, at any cost, the best possible place for the grave; in order that the dead may receive the good influence

from the south, and be shielded from the evil from the north; for it is inferred that the dead are as sensible to the presence of this animating influence as trees, plants and animals, are, and that they will, if put in a suitable place, in like manner realize, and acknowledge its presence, by prospering the living members of the family; who, in return, attribute their prosperity to the *fung shui* of their graves, and return the compliment, by increased attention to their offerings. On the other hand, if a grave, without due regard to the *fung shui* of the locality, is placed in a position that does not receive the good influence from the South, but is exposed to the baneful blasts from the North, the dead are sensible of the fact, and avenge themselves by withholding from the living family the blessing and prosperity usually attributed to them. From these considerations it can be readily seen how important a matter the position of the grave is; and how very loth a rich Chinaman must be to sell, or move his grave from a place that has proved to be a good and prosperous one. The foregoing is what is deemed necessary to be done for the dead, when they first enter the spirit world. Hence, the death of an important member of a family is regarded as a great calamity; mainly in many cases, on account of the responsibilities which it entails.

(To be continued.)

—:O:—

Some passages in a Wanderer's life.

BY A TOKIO RESIDENT.

CHAPTER I.

I have a speech of fire that fain would blaze.
Hamlet.

MY name is—Peter—Oh! well, it's sure to come out some time or other, so it may just as well first as last:—Possible! Yes, Peter Possible—that's my name. Ha? you doubt it? I thought so; but it's true for all that. At any rate it's as near my real name as I am disposed to reveal. Why, I should like to ask, should my schoolfellows always call me "Old Possible," if it wasn't my name? No, it's no argument at all, that they didn't call my brother "Young Possible." They didn't know I had a brother. How should they? He wasn't there! Well, you needn't be so particular; I didn't even know it myself. In fact, I hadn't one.

And now, perhaps, you want to know my birthplace, parentage and education. I shall

not fully gratify your wish. 'Tis of no use your asking

Who was my father?
Who was my mother?

Suffice it, that

I had no sister;
Nor had I a brother;

But, Ah! yes!

A nearer one
Still, and a dearer one
Far, than all other.

For my birthplace—how can it interest you? Nay, press me not. I am a Scotchman. For the rest, I have been and still am a wanderer, and few can say with greater truth than I

"Creation's round—the world—the world's my home."
I'm essentially a peripatetic phi——, ah, I was going to add 'losopher—but *cui bono*?

Call me simply Peter Possible, a peripatetic. Thus while honouring me with the titular fraternity of Aristotle, who knows but the world may decide that I am equally worthy of immortality. At all events it is a good title, and there is much in that. Bear with me then as I perpetuate my precious peregrinations.

"Sweet are the uses of adversity." Probably it was a kind of adversity that led to my being what I am; but, if so I knew nothing of it. For I knew not the day of my father's, nor of my mother's death; and, though the loss of parents must be considered the greatest misfortune that can befall a child, I was never permitted to feel the loss of mine. No descendant of Adam had ever greater reason than I to bless the day, whatever calamity accompanied it, that consigned me to the care of her, to whom alone my memory reaches as everything the fondest mother could be to the very best of children. I was not the best of children; but I never can bring myself to believe that my kind protectress, my maiden aunt, was not the very best of women. All I can say is that she has been my standard through life, and I have never seen any one besides who came up to it. She must have been a few years on the shady side of thirty, when she took me under her charge; and, what a bright, joyous, intelligent, tender, affectionate creature she was. I never heard anything about lovers having sought her in earlier years, nor of soul-scathing disappointments; but, often since I have been of mature age I have wondered how it was possible for such a being to have remained single. She was, perhaps, never what men would call a beauty; but she was certainly nice-looking, her face beaming as it were with sunshine. She was not a novelist's heroine—dashing in action, sparkling in conversation, surpassing all rivals in accomplishments, matchless in grace, perfect in the elegance and taste of her personal adornment—in a word, peerless in all mental and physical attractions. No; nothing of this kind. And, yet dropping all the superlatives,

* * * * "she beams on the sight
 "Graceful and fair, like a being of light;
 "Scatters around her wherever she strays
 "Roses of Bliss, on our thorn-covered ways;
 "Roses of Paradise, fresh from above,
 "To be gathered and twined in a garland of love."

Such was the woman to whom my earliest and my fondest memory rushes. She was what was called "an independent lady" in those days: having an income of some three or four hundred pounds a year from the funds, and living in her own little house standing in its own little garden "in a village near skirting the sea."

Before my advent I believe she had lived with my parents, her income then being much less. But as fate would have it, a legacy came to her just after my father's death, and with a portion of the money she purchased the cottage, and took her sister, my mother, to live with her. They had scarcely established themselves in

their new home before I came into the world, and my poor mother went out of it; and so it happens that I have nothing to say of father, mother, sister or brother. But my aunt, my good, kind, thoughtful, cheery, loving maiden aunt, became to me the

* * * * "nearer one
 "Still, and the dearer one
 "Far, than all other."

Through life she has been the object of my strongest love, my most unbounded admiration. And I am not ashamed to admit that though she has long since

* * * * "cross'd that unknown river,
 "Life's dreary bound;"

and though I am one of those beings so delectable (or detestable) to young ladies,

"a rusty, fusty, cross all bachelor,"

still I never lay my head on my pillow without thinking of her, and often, very often, moistening that pillow with my tears, as I ask,

"Like her, where shall I find another,
 "The world around?"

My earliest reminiscences are thus associated with nothing but the completest happiness and enjoyment; and, any one who knew me in those days would have probably augured for me a career the very reverse of that which has actually been allotted to me. To myself even, I am a puzzle; for I hardly can explain to my own satisfaction how it has come to pass that I have been such a wanderer. 'Twas my aunt who "taught my infant lips to pray;" who taught my manhood's steps to stray, I really cannot tell. But since straying from clime to clime has been my fate, I will mention one circumstance to which I attribute more than to anything else the fact that I have, amid some strange chances and changes, now up now down, avoided many dangers and been comparatively scatheless in numerous trials and temptations. It was my aunt's custom every morning to read the psalms and lessons of the day as appointed by the Church of England rubric. As long as I recollect anything, I remember her placing me by her side, and reading them to me; and when I went to school, she took the occasion of her coming into my room the last night before I left home, (it was her invariable custom to kiss me and take away my candle), to sit by my bedside in the almost total darkness, and to talk to me sweetly and tenderly, in words which if the majority are forgotten, some were deeply impressed upon my heart, and are irradicable. I fancy I still hear her gentle voice speaking to me. She was at all times full of anecdote and quotation, sometimes grave sometimes gay, but always delightful; but now she told me what I might expect to find

THE FAR EAST.



HONAN ROAD BRIDGE TO THE RAILWAY, OVER THE NORTHERN RIVER (SOOCHOW CREEK.)

the life at school; and warned me against falling into carelessness and indifference about my religious duties.

"My little Peter," she said, "must remember that he has never awoke in the morning or lain down at night without addressing the language of prayer and praise to the Father of the fatherless. Nor has any day passed since he was old enough to listen, without his hearing the world of God." She then continued solemnly;—"You are too young, my dear, to extract a promise from; but I ask you never to allow a day to escape without reading a portion of the bible, however small." And she added, with a feeling and an emphasis I can never forget,

"And oh! be sure to fear the Lord alway!
 "And mind your duty, duly, morn and night!
 "Lest in temptation's path ye gang astray,
 "Implore His counsel and assisting might;
 "They never sought in vain who sought the Lord aright."

I did not know these lines at the time, nor was I acquainted with the very name of their author; but when I came across them in the "Cottar's Saturday night" long afterwards, with what emotion did I read them! From thence I date my affection for the great bard of my country, a small volume of whose works I have ever since kept constantly by me.

To my aunt's appeal to my childish feelings, I was far too much moved to make any reply; but I resolved that though she had not asked me for any promise, I would respect her wish as faithfully as if she had. Many years have elapsed since then. I do not pretend that I have never omitted a day's reading from that time to this; but I do say that the omissions have been rare, and generally unavoidable. I have oftentimes been a wanderer in more senses than one, but I have always been kept from going so far from the straight path as otherwise I might, by the necessity my conscience imposed upon me of going before the great Judge before I slept. I have more than once or twice sat long without putting out my candle, because I dreaded lest I should be adjudged as a hypocrite. But I had at length to open my book; and this I esteem to have been the great safeguard of my whole life.

My peripatetic propensities commenced long before I left home; for my aunt had the good sense not to pin me to her apron strings; and, as she was constantly herself going about among the villagers doing good, and I frequently accompanied her, I was a well-known and, for her sake, a popular character everywhere. The county families all visited and respected her, and the country-people revered

her, and so it was that no house or cottage was closed against me.

I was one day on the jetty which was the best landing place our village could afford. It was built of stone and ran about a hundred yards down the smooth sloping sands into the sea, to a depth of about a fathom or a fathom and a half of water when the tide was lowest. I had been playing with several of my village companions all the afternoon, and now, about four o'clock, when they had gone home and left me alone, a pleasure sailing boat, owned by a few of the well-to-do fishermen, and kept by them for the purpose of letting out to gentlemen in the neighbourhood, or to any one else who might desire it, either for a short sail or a coasting trip, hove in sight, and coming up fast before the wind, rounded to and anchored within a stone's throw of where I stood. A small boat was rooking at the side of the jetty close to me, and I had turned to make some boyish remark to the young fisherman who sat in the stern holding the scull in his hand, and evidently waiting for some one, when I found two of my senses suddenly appealed to simultaneously.

"Why, its little Peter, I declare;" were the words I heard. And, at the same instant I felt a hand under my breech, and another on the nape of my neck, and was gently but swiftly raised and swooped into the boat. A film seemed to pass over my eyes for the moment, but I recovered as quickly, when the same voice continued:—"We'll take him with us, it'll be a treat for him. Come along little man, and sit down by me."

This was delightful. The speaker was one of the blithest of all the young gentry of the country side, and his companion a visitor from a distance, about his own age, and who looked a fair match for him in all that betokened health and spirits.

It never occurred to me whether it was right or wrong for me to go—it seemed that, of course, if this fine young fellow, who was a great favourite with my aunt, chose to take me for a sail, there was no question, no doubt, about it.

"Oh, Mr. Aliek, will you really let me go?" I asked, as I brightly looked up in his face and prepared to obey him.

"Yes, sit still; we'll soon be aboard." And then, as if bethinking himself, he turned as the boat east off from the jetty, and shouted to one of the men who had been standing by:—"Oh! Logie; do me the favour to go to Miss Forman's, and tell her that Master Possible's with me; and that I'll take care of him."

And thus, for the first time in my life, I was separated from my dear aunt.

I did not return for nearly a week ; and this was the way of it.

We were soon on board the sailing boat, and a few minutes later were bowling along, close-hauled and lying well over, in the direction of a promontory about ten miles distant, on the other side of which, at the distance of about five miles, was an island, whereon resided some half dozen families : one of which was that of a small laird, the proprietor of the island ; and the rest were his tenants. The sail over the bounding water on that pleasant autumn evening, is one of the most delightful memories of my life. I was only seven years old. Many a sail, aye many a voyage have I made since then, the incidents of which have totally passed from my mind ; but of that sail and that "outing" altogether, I remember every incident, and seem to feel every emotion, as freshly as ever. It is not to be imagined that my reminiscences of them would be of any sufficient interest to my readers ; but to me they are memorable for more reasons than one. At home, no well-cared-for child could be less restrained than I. Yet it was a curious sense of freedom I enjoyed, as I found myself sailing away from the village out of whose boundaries I had never slept before, and conscious that the watchful eyes of my aunt's household would not follow all my movements that night. For on sending the message to my aunt, Alick Murray had put his arm round me, and drawn me close to him on the seat as he said, "Now Peter, Auntie will be satisfied when she knows you're with me. We are going to spend Hallowe'en at old Mintrie's, and shall not be back until to-morrow morning. You're not afraid, are you?"

"No!" replied I ; "I'm not afraid."

I never thought whether my aunt would be, or anything about her. I only thought it was very jolly, that I was quite a man, and that Alick Murray was one of the wonders of the world.

"No! you're not afraid, I know ; and you'll have such lots of little companions to play with that you won't like to come away."

Well, we reached the island in safety at about seven o'clock, and the laird o' Mintrie and a troop of young and old people were on the beach awaiting us. I was proud of the welcome given to Alick and to his companion. All had been waiting and longing for their arrival, for nothing could be done and no fun set afoot without Alick.

"Twas he wha could charm wi' the wanf o' his tongue ;
"Could cheer up the auld and enliven the young."

And as for me, the youngsters seized hold of me ; and oh ! what a night we made of it !

CHAPTER II.

Music!—oh, ! how faint, how weak !
Language fades before thy spell !

Moore.

I should lay no stress on this childish visit, but that, in one respect, it may have been the means of helping me over a dead-lift on several occasions.

Everyone has read or heard of the glories of Hallowe'en. This was the first time I had ever shared in its celebration ; for, in our quiet cottage beyond burning nuts together we never took any special notice of it. My aunt was always full of fun and used to sing to me hour after hour, and to tell the raciest stories on all occasions ; but though our observance of public festivals was never neglected, it was very quiet ; and never had I seen the like of what I now took part in. A wee lassie, little Jessie, the youngest daughter of the laird, and just ages with me, paired off with me, and all the enchantments our elders avoked, we had also to try, to our unbounded daylight. But the great charm of the evening to me was the performance of a fiddler who had been hired for the occasion from the mainland, and who resided about a mile from my aunt's cottage. I knew him well ; but I had never heard him play as he did this night. Reels and strathspeys, country dances and the "Haymakers," followed one another in quick succession. The excitement of the dancers communicated itself to us younglings ; and for myself, it fairly carried me to the seventh heaven. Oh, how can I recount the joyousness of that night ? I, a child plunged suddenly into a such a scene for the first time, never having pictured anything of the kind to myself, and half dazed with the merriment and the music. I remember lads and lassies going together into the kail yard, and I remember having to go and draw a "runt" myself with little Jess. I remember even now how my hero, Alick, was followed wherever he went by the eyes of all the girls both gentle and simple, and how he claimed a kiss in the open market from more than one, as only such as he could claim, and how the lassies struggled and fought for the very pleasure of having him toying with them ; but, not one refused to yield ; and not one neglected to present her lips at last, and to give as well as take.

How or when the merriment ceased, I do not remember. All I do know is, that the next morning I awoke with the strangest sensation I had ever experienced. I opened my eyes, and looked up from my pillow. I was in a

room I never had seen before; no nice comfortable little cot enclosing me; no kind auntie to greet me; no neat handmaid to help me to dress; no blind to the single window. Two boys were sleeping soundly on one bed made up like mine upon the floor. It was some time before I could collect myself sufficiently to realize my strange position. But gradually the doings of the previous night came to my mind, and I remembered where I was. I got up and looked out of the window: and how dull and cold and desolate all looked. The house stood in what was on three sides a pleasant garden; but the fourth was a drying ground with posts and ropes for hanging clothes on; and this reached down to the rocky shore and was bounded by the sea. It also happened that it was on the western side of the island, so that whilst from either of the other three sides the mainland could be seen in the distance, on this fourth side the vision caught nothing but the horizon.

Then too, I perceived that the lovely evening had been succeeded by one of those disagreeable drizzly mornings which most persons find to damp the spirits more than almost anything else can; and I may not pretend that I felt as happy in the morning as I had overnight. I had always been accustomed to rise early; so I proceeded mechanically to put on my clothes—but oh! how comfortless. No nice clean things placed all ready for me; no wash-stand and basin with water and soap for my use. I must confess I felt most thoroughly miserable; and I believe I should have fairly blubbered, albeit not naturally a blubbing boy, had not the door opened, and Alick's fresh cheerful voice cried out,

"Up, up, up, boys. Halloo! all asleep? No—why, Peter laddie, you're an example to us all. Up and dressed, I declare. Come, you young islanders, rouse about. Arn't you ashamed to let this wean have the start o' ye?"

"Oh! its Alick;" shouted one joyfully; and bursting from the depths of a heavy sleep into the widest of wide-awaked-ness, without any yawning, or stretching or eye-rubbing, he bounded out of bed on to Alick's back; whilst the other jumped up just in time to see Alick gallop out of the room with the boy pic-a-back. A moment after a scream of laughter called us to the window, from whence we saw Alick in the act of prancing up to a large washing-tub full of water, into which he quietly shunted his burden. I gave a faint cry—not a scream, luckily. I supposed that it was a sheer piece of cruelty; but what was my surprise to see the boy who had risen last, rush out of the room—not one syllable had either said to me—and in

a minute appear on the green below, in his night-shirt, with a piece of yellow soap and a towel, and the two boys proceeded to their morning's ablutions in the tub, splashing one other noisily, utterly regardless of whomsoever might be gazing upon them from the windows. How different to what I had always been accustomed to! I was dreading lest they should come back and tell me I must follow their example; when Alick came in and said as gently as a woman could,

"Now, Peter my boy; that kind of thing isn't for you and me. These young chaps are amphibious. They are as much in the sea as on the land all the summer, and are often for hours up to their loins in the torrents, fishing. Besides which, in this drizzling climate of theirs they are more often wet than dry. You come with me. All's upside-down to-day, as the boys have given up their room and their bed to me for the occasion; so come along and I'll see and get some warm water for you."

"I don't want warm water, Mr. Alick, thank you;" said I. I never have warm water, except on Wednesday and Saturday nights; and if I may only use the basin and your towel I'll do very well; only I don't like to go down to breakfast in these dirty clothes."

Dirty clothes! I didn't get any others, except a clean shirt and a pair of socks for nearly a week. We were to have left for home in the sailing-boat after a one o'clock dinner; but there came on a dense sea fog, and we waited for it to rise. It continued all the afternoon, however, and Alick and his friend were easily persuaded to wait until the morning. And such a morning! The wind had risen in the night, and the sea was far too wild and angry for our little bark to tempt it. We had therefore to make a virtue of necessity and stay where we were.

The fiddler had stayed to take passage in our boat, so was of course like ourselves, detained. In the afternoon the laird's young people and myself had got round him, and he played to us until we were called off to tea, giving us not only merry dance tunes, but those plaintive melodies which were so familiar to me from my aunt's singing, and which, now, as Davie played them, seemed to tear my very heart-strings. Davie must have seen how they affected me; for after a while, he seemed to forget the presence of the others, except so far as now and then to play a lilt for their special amusement; and then he would again look at me, and play the airs he evidently himself liked best, and watch the effect they produced on me. It was when the tea was announced, and we were breaking up our little party, that Davie said to

me "You must come sometimes and see me, and I'll teach you to play the fiddle too."

This was the first idea I ever had of learning music. It was little enough that ever I attained; but, however, poor were my musical powers, it was my fiddle as I have said that was the means of helping me over a dead lift on several occasions since.

Four more days were we detained upon the island; and each day, I sought every opportunity of getting to Davie, and listening to and wondering at his marvellous performance. He used to put his fiddle into my hands too, and try to teach me to hold it, but it was many a day before I could grasp it with firmness and without effort. Jessie, however, when she found that Davie had greater attractions for me than she had, and saw me trying to take the instrument in hand, called me "old fiddling Peter," a soubriquet that the whole family adopted for me, and among them it sticks to me to this day.

At last the gale moderated, the sea went down, and we were able to leave the island. In spite of the weather; and the impossibility of a child like me leaving the house during the greater portion of the time, I look back upon those six days, as to a bright starting place in life; and I often now ask myself whether the island was really as romantic, the people were really as joyous and light-hearted, and Davie's fiddling was really as wonderful as my memory paints them?

"Oh! days of pure delight
You should never pass away."

We reached our jetty in good time, and as our cottage lay in the route of both Alick and his friend and Davie, they stopped ere passing, to see me delivered safe and sound to my Auntie. It will give a good idea of her character, that she had not one word of reproach for me for playing truant from home, nor for Alick for taking me. On the contrary she welcomed me with the fondest embrace, and thanked Alick for his kindness in protecting me, and his thoughtfulness in sending to tell her where I was. She knew I was safe with him, and of course she required no one to tell her that not having returned before the storm arose, it was impossible to expect us until it abated. And so he departed; and I was once more left to the enjoyment of my happy home. From this time I found my way to Davie's cottage always two or three times a week, and sometimes oftener. I didn't at first tell my aunt, for I thought I would try and give her an agreeable surprise.

Davie had only one fiddle, but he walked one day a long way to borrow one for me from the

mother of a deceased friend of his who used to be a kind of crony langsyne. I soon began to show progress; for to my own native love of music were added the spirit of emulation inspired by my master: and of love, impelling me to try hard that I might gladden my aunt. In six months I could play many simple airs from note, and I told Davie that I hoped by next Hallowe'en, just twelve months from our first meeting, to be able to play the part of a troubadour.

On the following 31st October, therefore, in accordance with the plan I had devised, I dressed myself with Davie's assistance in clothes rather the worse for wear, belonging to a lad of my own size, the son of a neighbouring cottar. I had no shoes and stockings on my feet nor cap upon my head, but a red cotton handkerchief was tied round my neck and over my mouth as if to keep out the cold night air, and my face was marked so as to make detection difficult. About 7 o'clock, when it was quite dark I had slipped outside and put these things on in a tool-house in the garden; and then, with Davie's eyes upon me, I took my fiddle, went under the parlour window, and commenced to play my aunt's favourite tune "The flow'rs o' the forest." I got through it, played a short symphony and began it again, when I saw the curtains partially drawn aside, and my aunt's form in the act of peering out into the darkness trying to catch a glimpse of the musician. The curtain closed, and I heard the door of the room open and my aunt's voice at the foot of the stairs, calling,

"Peter; Peter dear; come down and listen. Peter."

But no Peter answered. Then cried she to the servants:—

"Bell; Maggie; is Peter with you?"

"No ma'am, he's no here i' the kitchen."

With that my auntie went upstairs and looked into my bedroom, and called out again, inquiring if they knew what had become of me; but no one knew anything about me. I was in the parlour with my aunt only half an hour before, and my disappearance was most unaccountable.

I waited a few seconds, and struck up another of her own melodies—"The rigs o' barley;" and again she came and tried, by putting her eyes close to the glass and using her hand as a shade, to see what like a creature was thus serenading her.

"Bell, its a poor laddie; take him in and give him some supper;" I heard her say.

(To be continued.)



WUCHANG PAGODA.

The death of Ota Nobunaga.

IN the days of the Ashikaga Shoguns, which dynasty, commencing gloriously with Ashikaga Takauji in the reign of the Emperor Gomurikami, about the year 1340, ended with Yoshiaku towards the end of the 16th century, the fair land of Japan was in a constant state of turmoil, the daimios or semi-independent territorial chiefs, ever quarrelling and fighting among themselves, keeping the Imperial Court, and, more particularly, the government of the Shogun, in a state of tension and anxiety.

About the year 1560, a young scape-grace, by name Tokichiro, was born—the son of a respectable but humble farmer, who had served in the army of Ota, the daimio of Owari, as a soldier, but who, having been wounded by an arrow in the knee, was obliged to return to his husbandry. Tokichiro was destined by his parents for the priesthood. Hating the life of a priest, however, and detesting the irksomeness of saintly studies, he managed to obtain employment as groom to the young prince of Owari, and showed such marvellous military aptitude, and such active zeal in his master's service that he speedily rose to be the greatest general of the house, and ultimately of the whole empire. By his activity his prince, Ota Nobunaga, was enabled to overcome one chief after another, until he became the most powerful of all the daimios.

Among those who served Nobunaga was Akechi Mitsuhide. He was relative of the daimio of Mino province, who had been conquered by Nobunaga, his territories being appropriated and added to those of Owari. Akechi had lost his father at a very early age, and the family had been destroyed by the tyrannical house of Saito. On approaching manhood, Akechi, determined to live by the sword, wandered from one province to another, desirous of finding a powerful chief whom he might serve, and so for a while was engaged by Mori Monotori;* but this chief, not liking certain characteristics that appeared to him to betoken a treacherous disposition, soon dismissed him, and ordered him to remove from his dominions. Burning with rage, yet impotent to oppose the order, Akechi set forth, and crossing to the island of Kiusiu, turned his steps towards Satsuma; but he was met by an order not to set foot in it, and accordingly found his way to Yechizen, and entered the service of its chief, Asakura Kageshoshi.

About this time Ota Nobunaga was actively

engaged assisting the Shogun Yoshiaki to establish himself in his hereditary rights. The low state of morals, strangely combined with chivalry, among the samurai at this period, may be gathered from the incessant intriguing that was ever uppermost in the thoughts of the opposing chiefs and their greater vassals. As an instance, Ota, on his way to the capital, to aid the Shogun, had to pass the Gosu state, which was enemy's country. He managed, however, before starting, to make friends with Asai, a powerful daimio, who owned the northern portion of it, and visited him at Sawayama castle. Their meeting was most cordial, and a firm friendship was formed between them. Yenda Kiyemon, a faithful retainer of Asai, reported to be a thoughtful, intelligent minister, as well as a brave general, looked with suspicion on the alliance. He hastened to Odani castle, and reported to its lord, the father of Asai, his suspicions, urging him to devise a plan to slay Ota. The father declined; so Yenda resolved to risk his own life in an attempt to kill Ota Nobunaga, that he might avert the danger he dreaded to his own master. But his scheme was frustrated by Tokichiro; who seems always to have watched over Nobunaga with a vigilance that never wearied or grew dull.

Yenda, having returned to the castle of his lord, at the banquet in the evening, essayed to bear the wine-cup to Nobunaga; but Tokichiro stopped him, and asked his name. Yenda replied, laughing, "My name? I am Yenda Kiyemon." "Pardon me, then, good Yenda; you must take upon you no woman's duty. A maiden or a page should serve my lord. It is your privilege as a minister of the Asai house, to sit with the guests." And so the treacherous design was frustrated.

Nobunaga lodged in a temple during his stay, and Yenda, still bent on destroying him, again sought the assistance of the lord of Odani; but finding no countenance, called out five hundred of his men, with the intention of accomplishing his end at all hazards. But Tokichiro, observing that Yenda came not with others to pay his respects, enquired where he was; and receiving no satisfactory reply, his suspicions were aroused, and he discharged a rocket which was a signal to his men to be on the alert, and two thousand quietly assembled from the neighbouring villages, and formed a cordon around the resting place of Nobunaga. When, then, Yenda came up with his five hundred men, he found himself check-mated, and unable to attempt any further attack on Ota.

Nobunaga thus returned home in safety; thanks to the care and foresight of Tokichiro; and was about commencing his march, when

* Chosiu.

Akechi Mitsuhide, who had left Asakura, appealed to Tokichiro to be taken under his patronage. His name was now well known as that of a brave man; and in spite of his forbidding expression, which foreboded future misfortune to those who trusted him, Nobunaga accepted him as a vassal, and ordered him to join the army now going to the capital.

The army consisted of 48,000 men, and had to fight its way from the outset. The first opposition was from Rokkaku Shotai, who had three fortified castles which it was necessary to reduce. A difference of opinion between the generals, as to the best mode of action led to Akechi being consulted; and as his plan coincided with that of Tokichiro, he had 5,000 men placed under his charge, and his exploits thenceforward, rendered him a prominent personage in Nobunaga's victorious career. He received honours and rewards to his heart's content, and for awhile all seemed to prosper.

Passing over the events of the next few years, we find Nobunaga fighting against the Takeda clan. In one of the battles, when the latter had been driven back with great slaughter, numbers of the fugitives found refuge in the monastery of Yerin-ji in Kai, where the town of Fuchiu now stands. Its chief priest, called Kuwai-san, had proclaimed it a sanctuary, to which any person flying from a pursuer would be safe. The soldiers of Takeda fled thither, casting their lives upon the priest. Nobunaga sent an order to Kuwai-san, requiring him to deliver up these men, and on meeting a refusal, was furious, and ordered that the monastery should be burnt to the ground.

Akechi Mitsuhide, who had hitherto, by his bravery and fidelity, quite dispersed the apprehensions his sinister countenance had in early life engendered, on this occasion, took upon himself to remonstrate with his master. "Act," he said "with your usual nobility and generosity, we will all do your bidding; and your wisdom and virtue will continue to be extolled. But such an act as you now propose will assuredly turn all hearts from you."

Ota Nobunaga, was always intolerant of the Buddhists. The priests of many of the sects were as much soldiers as saints, and had often thrown the weight of their swords into the quarrels of rival daimios, thus helping to stir up strife instead of allaying it. He was more enraged than ever on receiving this appeal, and so completely lost his self-command, as to hurl a contemptuous taunt at his brave officer, and rushing at him, struck him violently, seized him by the throat, and thrusting him from him, ordered his pages to turn him out of the room.

It was a deadly insult, such as the Japanese code of honour justified being summarily avenged on the spot. Mitsuhide left the room amid the silence of all present, boiling with suppressed indignation. None dared to oppose the chief. He issued his order peremptorily, and it was obeyed. The monastery was burnt, the priests and all within its walls being consumed in the flames.

Mitsuhide smothered his wrath. Nothing was done at the time to keep alive the feeling of mortification; and as Nobunaga employed him in certain important matters, it might have been hoped that the incident had been forgotten.

A short time elapsed, when Nobunaga resolved upon giving a great entertainment to celebrate his numerous triumphs; and appointed Mitsuhide to do the honours of the occasion. He was glad to receive the order, and thought it was a proof that all animosity had ceased. He did his office most spiritedly and effectually. Everything passed off to perfection; and Mitsuhide obtained great praise from the officials of the clan and the guests for the entire success which had attended his exertions. The next day Nobunaga went to see the decorations and what remained of the fête. Surprise took possession of him on beholding the profusion that had been displayed. He found fault with it, and depriving Mitsuhide of the office of entertainer of guests, bestowed it on another. Mitsuhide remonstrated, saying, that he had obeyed his chief's orders to the best of his ability, in such a manner as to do him honour, adding that he only received censure where he had expected praise.

Nobunaga appears to have lost all the prudence which had characterised his early career. Again allowing his passion to get the better of him, he said, "Mitsuhide, you are the most insolent servant I have. You speak to me as if I were a boy, quite forgetting your position;" ending by ordering the pages to strike him. One of them, only, by name Rammarn, had the boldness to obey; and Mitsuhide again smarting under the insult, obeyed Nobunaga's parting words:—"Remain here no longer; but go back to your own dwelling, Sakamoto castle, and remain a prisoner there." Rammarn, observing the expression of Mitsuhide as he left the room, said, "My lord, Mitsuhide is henceforth a rebel against you: lay your commands upon me, and I will take his life." But Nobunaga laughed.

As for Mitsuhide he retired to his castle, hiding as well as he could all outward signs of anger. He knew that he was habitually less

submissive to his lord than was customary; and that his overbearing disposition had oftentimes only been overlooked on account of his merits as a soldier. His officers strove to induce him to declare his independence of Nobunaga, and seek his revenge. He only replied that he had received so many favours from his chief that he would continue faithful to him.

The cup of bitterness, however, was well-nigh full, and the following incident caused it to run over. Mitsuhide received an order to assemble his men and take the field with the main army at Chingoku. His officers urged him to avail himself of the opportunity and refuse to obey the command. He would not listen to them, and began his preparations. We are told that "the messenger sent by Nobunaga to Mitsuhide addressed him thus:— 'You are to take your troops to Chingoku, and if you act bravely and faithfully, you shall receive the two estates of Idzumi and Iwami.'" This delighted Mitsuhide, who set to work with all his usual zeal to get ready his contingent. Subsequently, however, the messenger brought him a further communication. "I am sorry to tell you that I have received another command from my lord. Instead of Idzumi and Iwami, you are to retain the castles you already possess."

This was the crowning insult. He rose among his followers on the departure of the messenger, and looking calmly round, said, "Last month Nobunaga struck me, but I bore it without complaint, remembering the relations between a lord and his vassal. Since then he has repeatedly insulted me, and I see that he contemplates the ruin of my house. A good opportunity will soon arise for taking my

revenge, as this month Nobunaga will go up to Kioto." And he said no more.

A few days later Nobunaga started for the metropolis with only 300 men, and lodged at the temple of Honno-ji.

Mitsuhide having told his principal retainers of his intentions, instead of going to Chingoku, led his force to Kameyama castle, and before Nobunaga had been two days at Honno-ji, Mitsuhide approached the capital at the head of 17,000 men.

Before daybreak the following morning Nobunaga was awakened by hearing the tramp of horses and voices of men, and called on his pages to see what it meant. Rammaru, who had often repeated his warnings against Mitsuhide, went out with a lantern, and returned with the news that he had arrived with a considerable body of troops and was about to attack the temple. A very valiant defence was made, but the three hundred guards of Nobunaga could do little against the host opposing them. Ota himself displayed the most determined courage, and several times the assailants were driven back, but one after another his bravest officers fell. At length only about fifty of his gallant band remained, and he was retreating into an inner room to commit suicide, when he was pursued by one Yasuda, who speared him through the sash window, and was about to enter the room to take his head, when he was encountered by Rammaru. They fought and the intrepid young page fell. Seeing then their chieftain slain, the remaining retainers set fire to the building and committed suicide.

Thus died the powerful Ota Nobunaga after having exercised wondrous power in the empire of Japan for a period exceeding forty years.

G. W.

—:O:—

American Commerce with China.

By GIDEON NYE, Esq.

PART IV.

Commercial Retrospect.

WE have already glanced incidentally at the political vicissitudes of the period 1794 to 1816, as tending to limit the natural expansion of the Trade; and have, also, in a special chapter* marshalled the widely varying changes of legislative enactment affecting the

* This was received too late to be placed in its proper order in Part 3. It is a detail of the fiscal changes made by the United States, and shall be given in an Appendix.

fiscal system of the United States, as forming an important factor among the influences powerfully acting in limitation or enlargement of the volume of the Trade.

Under the present head we shall have occasion to notice also the adverse effects of the repeatedly recurring financial crises which have been produced by other than immediate political causes.

Such features as these are disclosed with some degree of distinctness by the record of statistics in the Government archives at Washington; but in the presentation of the tables of such data, a discriminating review is requisite to reveal fallacies lurking in various items; nor are private statements of the Trade to be accepted without analysis.

There is a common remark that is but measurably true if construed in its literal meaning, that "figures do not lie;" but nothing is truer than that they frequently mislead.

There is an equally common impression among readers in general that statistics are dry, as mental pabulum; whilst it is not infrequently true that they are the index of an eloquent personal history, of gain or loss, weal or woe, rivalling in dramatic interest many of the pictured dreams of fiction. But, they are more than this; these serried columns, that seem to stand in line with a forbidding aspect of literalness, are also indices of national history, marking prosperity or retrocession, or the vicissitudes of exceptional periods qualifying the statement's reliance upon the normal conditions of political economy; whilst to the merchant they serve as the land-marks and guide-posts to an intelligent study of the past course of any branch of commerce. A statesman or an intelligent merchant can, therefore, read between the lines; or, rather, can rightly interpret, in the measured sense of the phrase "figures do not lie," the significance of sudden fluctuations in the amounts. But it is only the practical experience of the latter that can detect lurking fallacies in a seemingly impregnable array of columns.

These and other considerations entering into an estimate of the permanent value of our work, in place the insertion here of such earlier statistics as are available, and which are, indeed, valuable and interesting to every one as historically illustrative of general progress; but as to the detailed yearly statistics of latter periods, which are already accessible to merchants generally and would not afford the zest of historical interest to other readers, we shall restrict ourselves to a less voluminous presentation of such, and deal with the changing features of the Trade by contrasts of decennial periods. As regards some of the following statements of statistics, indeed, the duty to present them in a work of this kind is imperative, in order to avert the fallacies inseparable from the form in which they exist: since no one but a merchant conversant with the practical working of the Trade in former periods could explain discrepancies and the fictitious balancing of yearly accounts.

Those who seek sensational novelties may not be fully satisfied; but the larger number, who desire to trace the effects upon commerce of momentous political events,—such as grew out of the great wars between England, France, Germany, Russia, and Spain and the, happily, lesser and short one between England and America,—(called "the last")

will find in the following tables abundant data pregnant of food for reflection.

In the sense of the general scope of these remarks, in the absence of any but fragmentary data of a more direct bearing of a date prior to 1790, we first insert the following statement from official sources at Washington, of the totals of the values of Imports and Exports of the United States within the period 1790 to 1812, exclusive of Specie and Bullion.

Years.	Total Imports.	Imports consumed in the United States.	Foreign merchandise Exported.	Total Exports.
	\$	\$	\$	\$
1790	23,000,000	22,460,844	539,156	....
1791	29,200,000	28,687,959	512,041	19,012,041
1792	31,500,000	29,746,902	1,753,098	20,753,096
1793	31,100,000	28,990,428	2,109,572	26,109,572
1794	31,600,000	28,073,767	6,526,233	33,026,233
1795	69,756,268	61,266,796	8,489,472	47,989,472
1796	81,436,164	55,136,164	26,300,000	67,061,097
1797	75,379,406	48,379,406	27,000,000	56,850,026
1798	68,521,700	35,551,700	33,000,000	61,527,097
1799	79,060,148	33,546,148	45,523,000	78,665,522
1800	91,252,768	52,121,891	39,130,877	70,971,780
1801	111,363,511	64,720,790	46,642,721	94,115,925
1802	76,333,333	40,558,362	35,774,971	72,483,160
1803	64,666,666	51,072,594	13,594,072	55,800,033
1804	85,000,000	48,768,403	36,231,597	77,699,074
1805	120,600,000	69,420,981	53,179,019	95,566,021
1806	129,410,000	69,126,764	60,283,236	101,536,963
1807	138,500,000	78,856,442	59,643,558	108,343,150
1808	56,990,000	....	....	22,439,960
1809	59,400,000	....	....	52,203,231
1810	85,400,000	....	....	66,757,974
1811	53,400,000	....	....	61,316,831
* 1812	77,030,000	....	....	38,527,236
1813	22,005,000	....	....	27,855,997
1814	12,965,000	....	....	6,927,441
1815	113,041,274	....	....	52,557,753
1816	147,103,000	....	....	81,920,452
1817	99,250,000	79,891,931	19,358,069	86,691,569
1818	121,750,000	102,323,304	19,426,696	93,281,133
1819	87,125,000	67,959,317	19,165,683	70,142,521
1820	74,460,000	56,441,971	18,088,029	69,691,669
1821	62,585,724	43,796,405	10,824,429	64,974,382
1822	83,241,511	68,395,673	11,476,022	72,160,281
1823	77,579,267	51,310,736	21,170,635	74,699,030
1824	80,549,007	53,846,567	18,322,605	75,986,657
1825	96,340,075	66,395,722	23,793,588	99,535,388
1826	84,974,477	57,652,577	20,440,934	77,595,322
1827	79,481,068	54,901,108	16,431,830	82,324,827
1828	88,503,824	66,975,505	14,044,578	72,264,686
1829	74,492,527	54,741,571	12,247,344	72,358,671
1830	70,876,920	49,575,099	13,145,857	73,849,508
1831	103,191,124	82,898,110	13,077,069	81,310,583
1832	101,629,266	75,327,688	12,794,074	87,176,943
1833	108,118,311	83,470,067	17,577,876	90,140,433
1834	126,521,332	86,973,147	21,636,553	104,336,973
1835	149,895,742	122,007,974	14,756,321	121,693,577
1836	189,930,035	153,811,392	17,767,762	128,663,040
1837	140,989,217	113,310,571	17,162,232	117,419,376
1838	113,717,401	86,552,508	9,417,600	108,486,616
1839	161,092,132	145,870,816	10,626,140	121,028,416
1840	107,111,519	83,250,335	12,008,371	132,085,946
1841	127,943,177	114,776,309	8,181,235	121,851,803
1842	121,746,686	100,427,694	9,791,865	132,807,027

* In the period 1808-1816, inclusive, the item of "Foreign merchandise exported" is unrecorded.

THE FAR EAST.



ITINERANT SEWING WOMAN. .

Within these columns of figures there is, to the merchant's apprehending, the condensed history of the consequences of the great wars of Europe, including among them the lesser war between England and America as well as the *quasi-war* with France, and the several commercial crises of the half century they comprise. But excluding political elements save as incidental illustrations, we have here to premise in elucidation of the tables, that the apparent difference between the amount of the total Exports of any year or the aggregate of the whole period and the amount of the Foreign merchandise exported, shews the value of the home produce and manufactures exported; and, secondly, that the amounts stated as the values of Imports consumed should be regarded as applying to periods of several successive years rather than as exhibiting eccentricities of actual consumption; for, in fact, an excessive increase was more frequently a preparation,—speculative or otherwise,—of supply for subsequent exportation.

If, now, we point to the statistical features of the period 1790 to 1794 inclusive, we are reminded at once of the political uncertainties threatening hostile embroilment with France, on the one hand, and dangerous estrangement from England, on the other; both influences restraining the natural tendency to an increase of Foreign commerce. Thus, the total Imports had increased very slowly and reached but thirty-four-and-a-half millions in 1794; the Exports keeping about an equal pace. But mark the sudden change wrought by an act of wise statesmanship! In November 1794, the Treaty of amity, commerce and navigation between Great Britain and the United States was signed in London by the Honourable John Jay and Lord Grenville; and the effect was like a stroke of magic. The Imports rose in one year to near seventy millions and the next year to eighty-one-and-a-half; the Exports to forty-eight millions in 1795 and sixty-seven in 1796; and this beneficent impulse of expansion continued, with scarcely a check to the same ratio of increase, down to 1807, when the Imports were one hundred thirty-eight-and-a-half millions and the Exports one hundred and eight millions, as we see. Of this period of prosperous commerce, an English publicist said "The commerce with the United States now rises into great importance, and in 1805, and the two following years nearly one-third of our foreign export trade was carried on with them." In addition to this mutually advantageous interchange with England, there was also a great diversion of the Colonial trade of the various European States through the United States at

that period of our nascent national life; succeeding the painful struggles of the Confederation period of probation. The natural impulse to expansion and these favouring external circumstances had thus borne a trustful and sanguine people on in a rapidly advancing career of prosperity, notwithstanding that we were on the verge of war with France; nay, were in actual hostilities one with the other; their cruisers having captured several of our vessels and our frigate, the *Constellation*, commanded by the gallant Captain Truxton, (one of our earliest Canton commanders, as we have seen), having, among other exploits, captured the French frigate *Insurgente*.

Unhappily, after the conclusion of those difficulties with France, by the Treaty of September 30th, 1800, the purchase of Louisiana in 1803 from that Power, and other ameliorative tendencies and events; the recurrence of a general war in Europe engendered asperities that powerfully counteracted the benefits of neutrality and eventuated in the renewed embroilment with England in 1812, the progress toward that war being tersely indicated by the following chronological points:—

"1806. During this year Great Britain invaded the rights of the United States by searching their vessels and impressing their seamen."

"1807. The United States frigate *Chesapeake*, commodore Barron, fired upon and captured by the British ship-of-war *Leopard*, for refusing to be searched."

"Embargo laid on all the ports of the United States by an act of Congress."

"1808. Bayonne decree, April 17th, declaring all American vessels liable to seizure."

"1809. The Embargo repealed and the non-intercourse act, interdicting commercial intercourse with Great Britain, passed by Congress."

"1810. Rambouillet decree of Napoleon, of March 18th, ordering all American vessels in the ports of France to be seized."

"November 2nd: Intercourse re-opened with France."

"1811. British Government makes reparation for the attack on the *Chesapeake*."

"May 16th, Engagement between the U. S. frigate *President* and British ship of war *Little Belt*; the latter firing first."

"1812. February 25th: Disclosure of the secret mission of John Henry, an agent of the British Government, to undermine the union of the States."

"April. Embargo on all vessels in the ports of the United States for 90 days."

"June 1. President's war message to Con-

gress, reviewing the hostile acts and intrigues of Great Britain."

"June 19. Declaration of war against Great Britain."

"1815. February 17th. Treaty of Peace with Great Britain ratified by the President."

Thus, it is seen that the exigencies of war between the European Powers led to infractions of the rights of the United States by both England and France; and thence to what was virtually a second declaration of Independence. The depth of the moral revulsion that was felt cannot be measured by man; but a faint idea of it may be suggested by the statistics that so pointedly expose the commercial collapse that followed the successive defensive measures of the United States. 1. The embargo of 1807 caused an immediate declension in Imports to fifty-seven millions and in Exports to twenty-two-and-a-half, in 1808; the sensitiveness being marked again in 1810 by a considerable recovery under both heads, as a consequence of somewhat improved relations with both England and France. 2. But, when war became inevitable in 1812, the current of trade was again clogged and rapidly receded in successive stages marked by the totals of Imports of twenty-two millions in 1813 and

thirteen millions in 1814, and of Exports of twenty-eight millions in 1813 and seven millions in 1814.

Leaping again into a new life, when near utter extinction, we see its sudden expansion to the totals in the first year of Peace of one hundred and thirteen millions of Imports and fifty-two-and-a-half millions of Exports and in 1816 to one hundred and forty-seven millions of Imports and eighty-two millions of Exports in 1816.

Here, in these indices of the second act of the drama of the Nation's life struggle, we see how true it is that in a politico-moral sense and of its highest concernment, "figures do not lie;" but, on the contrary, with an eloquent though inarticulate significance, like the mute signs of the dumb for sustenance, they express the craving need of the body politic for Peace.

Thenceforward, happily, that craving was satisfied, during "the long Peace" of forty years extending down to the outbreak of the Russian and Turkish war of 1854; into which as Lord Clarendon, the Minister for Foreign affairs, declared in Parliament, England "drifted," in conjunction with France.

(To be continued.)

—:O:—

THE CLOUD AND ITS LINING.

I lay one July evening
 'Neath the sunny summer sky—
 Lay gazing at the fleecy clouds
 Floating lazily on high.
 The drowsy bees were humming,
 The birds sang in the trees
 Whose boughs were softly moving,
 Stirred by a gentle breeze.
 And as I lay, still gazing
 Up to the heaven so blest,
 Across its smiling surface
 A cloud came from the west.
 A cloud so dark and gloomy
 That on that mirror fair
 It seemed like the foreboding
 Of sorrow, pain, and care.
 But still the sun kept shining
 And on the cloud's dark brim
 It shone, most brightly showing
 A fair and silver rim.
 And thus with earthly trouble;
 When care and sorrow roll,
 So shines the light of heaven
 Upon the weary soul.
 When tempests wildly gather,
 And storm-winds howl aloud,
 Remember still, that "silver
 Is the lining of the cloud."

E. H. B.

"IT IS BEST TO BE OFF WITH THE OLD LOVE
 BEFORE YOU ARE ON WITH THE NEW."

(Suggested by a picture in the Royal Academy of 1876.)

Ah! Corydon, your vows, I fear me,
 Are much like letters traced in sand,
 As, on your bended knees before her
 You hold and kiss fair Celia's hand.
 And swear by all the oaths of Cupid
 That she is "mistress of your soul,"
 That in her smiles, and in her presence
 Your heart has found its happy goal.
 Sweet Phyllis, by the privet hidden,
 A half reluctant listener stands,
 And hears your words, and vows, and kisses,
 With ashy lips and tight clasped hands.
 Ah me! a week ago those kisses
 Were all for *her*, and *she* had been
 Your "jewel," "treasure," "sun-beam," "day-star,"
 Your "princess," "fairy," "goddess," "queen."
 And now those words, those fond caresses
 Will all to Celia's charms apply,
 While Phyllis, broken-hearted, listens,
 And almost prays that she may die.
 But well-a-day! the tale is old;
 How oft a word of love is spoken,
 How seldom is a vow fulfilled,
 How oft a trusting heart is broken.
 Now let me one short counsel give,
 For this is what you all should do,
 Be well off with the old love first,
 Before you take on with the new.

E. H. B.

THE ILLUSTRATIONS.

Opium Smoking, in a private house.

Is opium-smoking a vice? May the use of alcoholic beverages be so termed? The same answer must be applied to each. It is the old question of use and abuse; and we all know that a hundred years ago the abuse of alcohol was carried to such an excess, even in Great Britain, as to be little short of a national crime; indeed, we do not believe that opium-smoking has yet reached such proportionate dimensions in China, as intemperate drinking formerly, and until quite recently, had attained amongst the self-approving "Britishers." We cannot, therefore, find it in our hearts to inveigh against the Chinese in unmeasured terms, as the manner of some is, for their use of the seductive drug; although we do see that there are very many who have yielded to it, body and soul, and whom utter ruin has overtaken, extending itself, unfortunately, to their families, and to everyone depending upon them.

The Chinese government has always been consistent in its condemnation of opium-smoking; and had its action upon the people been as firm as its proclamations have been severe, there is reason to believe greater success would have attended the efforts at suppression; or at all events their failure to check the evil would have met with merited sympathy.

The history of the Opium trade with China is one of the most painful and unsatisfactory that has ever been recorded; and it is all the more so, that, while an amount of evil altogether incalculable has accrued to China from its introduction, it is quite hopeless to expect that any course of legislation, or of action on the part of the government of China, where it is consumed, or of England, in whose Indian possessions the best and the larger portion of it is grown, can be of any avail. It is so thoroughly incorporated among the habits and customs of the people that no operation, however skilful, can reach its roots and purge the nation of its cancer.

Still we are inclined to the belief that the evil is much of the character of alcoholic indulgence among ourselves. There are multitudes of moderate smokers of Opium, just as there are multitudes of moderate drinkers of stimulants in western lands; and in the same way as it is seen to be beyond the bounds of possibility to prevent the distilling of spirits, the making of wines and the brewing of beer in other lands, so is it equally impossible to prevent the growth and preparation of the

drug for such an extensive and profitable market as China. In the objects of Anti-Opium Societies we most profoundly sympathise; but we fear they but waste their time and energies in attempting to lessen the evils by stopping the growth. Indeed now, there is such an extensive cultivation of the poppy throughout some of the most productive provinces in China, that, were all foreign supplies to cease, there would soon be an ample supply of native grown. In Szechuen, Yunnan, Shensi, and Honan, the cultivation is most active and extensive, and in many of the provinces it is being increasingly adopted. The profits upon it are two, three, four, five-fold, those of ordinary grain crops, so that in spite of the most stringent orders from the government against its cultivation, coupled with very severe penalties to those who transgress, it is persevered in, and, except in a few isolated cases, the mandarins are helpless to suppress it. In Manchuria the annual produce is already enormous—so much so, that the largest foreign merchants dealing in the Indian drug have recently closed their establishment in Newchwang—the open port of that territory, and retired from competition with the native article.

The use of the opium-pipe is now universal in China. The people do not fly to the bottle, nor is their wine of that character and quality that it would be offered to a visitor, as sherry or absinthe with us; but it has become quite the ordinary custom to offer the guest a smoke of opium, for which a bench or couch is prepared. One of these is represented in our picture. Anyone can see that the two young men there portrayed have not yet suffered any ill effects from the pipe; and the majority of smokers are so temperate in their use of the luxury, that no inconveniences to themselves or their pockets are felt. Some, however, become perfect slaves to the habit, and then it is found that little less than a miracle can cure them.

The public opium-smoking dens, we shall endeavour to obtain a photograph of on a future occasion. The worst cases are always seen in these; just as the low public-houses, grog-shops, rum-mills, exhibit the worst cases of alcoholic intemperance.

It is a hopeful feature, that besides the efforts of Christian missionaries, to suppress the habit, there are native philanthropists who are, and have long been, using every endeavour to show to the victims, their folly, and to induce them to turn from and avoid it. They are successful in many instances, and it is earnestly to be desired that they may ultimately be at least as much so with those among whom they have to

labour, as have the apostles of temperance been among us.

The Shanghai General Hospital.

In the early days of Shanghai, before the municipal improvements had grappled with the sanitary condition of the place and district, and disease and death allied themselves to confer upon it the name of one of the most unhealthy settlements of the *Far East*, the need of a public hospital was soon felt, and one was established, under the title of the Seaman's Hospital, in 1852. Subsequently it was found that this was far too limited in extent, and the hulk *Berwick Walls* was converted to its use. This, however, was insufficient for the demands of patients, and the Shanghai General Hospital was founded. The latter at length took the sole place of all the others, and found a local habitation in a large house on the French concession; from which it was removed to the fine building on the Soochow Creek, which we have photographed, in the course of last year. It is a most useful institution, entirely self-supporting, and it has the advantage of the attendance of several Sisters of Mercy, who officiate as nurses, greatly to the comfort of the patients.

The Honan Road Bridge.

Looking westward from the Hospital we see the bridge, which for a while seemed likely to command the greatest traffic of any over the Soochow Creek—the traffic from the settlement to the Woosung Railway—but alas! that hope is past. The railway is no more.

Formerly what we now know as the Sookhow Creek was an extensive stream, to which the Chinese name, the Woosung or the Northern River was justly applied. At that time, the Hwangpo was a very small affair, whilst the Woosung river “was not less than five miles wide.” Gradually, the one contracted and the other widened, until they become as they are now.

Wuchang Pagoda.

This, which looks like a huge pagoda “cut down” is on the opposite side of the river Yangtze from Hankow.

Itinerant Sewing Woman.

One of the institutions of China, appears to be the itinerant sewing women, whose usefulness may be admitted to exceed their beauty. They are seen, in numbers, in the portions of the foreign settlements of Shanghai which have become peopled by natives, and their employment gives one the idea that the females of the shopkeeper class are but little skilled in the art of mending; for all along the streets these itinerant women are seen wandering in search of work, or busy on their low stools, which with a basket containing their threads, needles, &c., are their entire stock in trade. In reality, a very large proportion of the Chinese tradesmen in Shanghai, are natives of other districts, and have left their wives at their own homes; so that they are without those whose duty, here, as elsewhere, is to look after the family wardrobes. These sewing women bear a good reputation and are usually the wives of boatmen or men of that class, and have their residence in the stationary boats that line the creeks, used as simple dwellings for the poor.

The work of these women cannot be said to be fine in any sense of the word, and for Europeans it is very unsuitable. It is usually confined to “running,” sewing and hemming being apparently unknown to them. Their idea of darning, too, is very primitive, so that it is useless committing any foreign vestments to their manipulation. Such articles must be delivered to the professional tailors, whose work leaves nothing to be desired; but practically foreigners leave these things to their boys, and frequently it is neglected altogether—so that many a bachelor in China finds it more simple and easy to buy new things than to get the old repaired? For the Chinese, however, these itinerant women suffice; and their efficiency must be allowed; as it is a very rare sight to see a decent Chinaman with clothes showing outward and visible need of their ministrations.



Advertisements.

HALL AND HOLTZ. SHANGHAI.

GENERAL STOREKEEPERS,
WINE AND SPIRIT MERCHANTS,
BAKERS,
MILLINERS AND DRAPERS,
TAILORS AND OUTFITTERS.

ALL Orders from Outports promptly executed and forwarded with despatch.

HALL & HOLTZ.

KELLY AND WALSH. SHANGHAI.

PRINTERS AND PUBLISHERS,
WHOLESALE AND RETAIL BOOKSELLERS,
STATIONERS, NEWS AGENTS AND
TOBACCONISTS.

RESIDENTS at the Outports can depend upon having their Orders for Books, Music, etc., promptly attended to, and their supply of Papers despatched by the earliest opportunities after arrival of each Home Mail.

CENTRAL HOTEL, ON THE BUND, SHANGHAI.

THIS New Hotel offers the Greatest Comforts to Travellers visiting Shanghai; having Spacious, Airy, well furnished Bed-rooms, with a Handsome General Drawing-room. Suites of Apartments can be had for Families.

The Cuisine is perfect.

One of the Finest Billiard Rooms in the East.

F. E. REILLY,
Manager.

THE FAR EAST, AN ILLUSTRATED JOURNAL PUBLISHED MONTHLY. IN SHANGHAI, CHINA; TOKIO, JAPAN; AND IN HONGKONG.

TERMS—PAYABLE IN ADVANCE:—

Subscription:—

Quarterly	\$ 3.50
Half Yearly	\$ 6.00
Yearly	\$ 10.00

Advertising:—

	Per Inch.
In single narrow Columns	\$ 4 per annum.
Single Insertions	50 cents.

Across the Page:—

A whole Page	\$ 20.00
Half Page	\$ 10.00
Quarter Page	\$ 6.00

THE Proprietor is happy to state that the Subscribers to the *FAR EAST* are spread throughout all the open ports of China and Japan; and the majority of the subscribers send their copies home after they and their friends here have seen them. Having a special interest of its own, the Journal is shown from friend to friend, and so its readers are multiplied to a far greater extent than is the case with most periodicals. As its subscribers also include every nationality represented in the Far East, including both the Chinese and Japanese themselves, it is more widely circulated than most papers. It is thus a most valuable medium for advertisers; and the rates for advertising have been fixed so low, that it is at the same time the cheapest in the East.

AGENTS.

Shanghai,	J. D. CLARK, Far East Agency, 5, Honan Road.
Hongkong,	Lane, Crawford & Co. (De Souza & Co.)
Canton,	Gideon Nye.
Peking,	T. Child.
Foochow,	T. Brockett, Pagoda Anchorage.
Ningpo,	Coit & Co.
Chefoo,	H. Consterdine.
Tientsin,	
Newchwang,	F. A. Schultze & Co.
Hankow,	
Nagasaki,	F. Kennelly, "Cosmopolitan Press."
Kobe,	F. & C. Walsh, "Higo News."
Yokohama,	Kelly & Co.
New York,	} Trübner & Co.
London,	

J. R. BLACK,
Editor and Proprietor.